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Remarks on "The doctrine of Baptism"

HEB. VI. 2.

WHEN I first observed this passage, and compared it with Eph. iv. 5. "One Lord, one faith, one baptism" I thought, those must have been a mistake in the translation, of one, or the other, of those passages. For as both were written by the same hand; and Paul had so emphatically announced to Ephesians, *one baptism*, I could not see the propriety, or consistency, of his stating to the Hebrews, that the *doctrine of baptisms*, was one of the principles of the doctrine of Christ. Or why the word, in this passage, should be rendered in the plural; while in the other, it was so emphatically put in the singular. And having been previously taught, that there was an inward baptism; or baptism by the spirit, and humbly hoped, I had experienced a measure of the same. I thought this must be the "*one baptism*" spoken of by Paul to the Ephesians; and the only baptism, that could do us any good. And as I considered it useless, to believe, or practice, any thing which was not essential; or efficacious to the purifying and saving of the soul. And finding that there were such a diversity of opinions; and so much strife among the various sects of Christians, about the subjects and mode of water baptism: for a while, I renounced all outward baptisms; and held only to that

baptism which I conceived to be by the spirit. But upon a more general examination of the scriptures, and a deeper investigation of the subject ; I found that there were four baptisms distinctly spoken of in the New Testament, which I shall just notice in the following order. viz.

1. A baptism of sufferings.
2. A baptism with the Holy Ghost and with fire.
3. A baptism by the spirit. And,
4. A water baptism.

1. A baptism of sufferings. This baptism, is mentioned by Christ, and applied to himself ; Luke xii. 50. "I have a baptism to be baptized with, and how am I straitened until it be accomplished." This passage, doubtless, has a particular allusion to his sufferings in the garden and on the cross, Where his agonies were inexpressible, and his sorrows beyond a parallel, so that he was all overwhelmed and baptized in sufferings. While entering the dismal scene, he said, "My soul is exceeding sorrowful even unto death." And, "O Father, if it be possible, let this cup pass from me." "He prayed in an agony, and sweat as it were great drops of blood falling down to the ground." It would be impossible for a mortal's pen to fully describe the sufferings of Christ ; while he bore our sins in his own body on the tree ; and trode the wine press of his father's wrath alone, and of the people there was none with him. There is no word that could have expressed it more fully, than the word *baptism*. "I have a baptism to be baptized with," &c. Christ began his sufferings as soon as he entered the prepared body, and was constantly wading deeper, and deeper, into the disorders of our fallen state, and corruptions of our sinful natures ; for he was always a man of sorrows and acquainted with grief ; till, in the thirty-third year, of his useful and sinless life ; calvary's bloody summit, witnessed his last struggles, and felt his dying groans,

which rent the rocks and shook creation. Here his sufferings were all accomplished.

*Through out the Saviour's life we trace ;
Nothing but shame and deep disgrace ;
No period else was seen ;
Till he a spotless victim fell ;
Tasting in soul a painful hell,
Caus'd by the Creature's sin.*

This same baptism, is mentioned again by Christ. Mark x. 39. And applied to two of his disciples. "Ye shall indeed drink of the cup that I drink of ; and with the baptism that I am baptized, with all shall ye be baptized." All the Apostles, shared largely in the sufferings of Christ, they drank of the same cup, and were baptized with the same baptism ; and later saints, have in their measures, experienced a portion of the same.

2. A baptism with the Holy Ghost and with fire. The baptism with the Holy Ghost and with fire, was first mentioned, and foretold by John the baptist, who was the forerunner of Christ. Mat. iii. 11. "I indeed baptize you with water unto repentance ; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear ; he shall baptize you with the Holy Ghost and with fire." Jesus Christ, was the only person, who ever administered this kind of baptism ; and the only candidates were the Apostles ; and the only time that ever it was administered, was at Jerusalem on the day of Pentecost. It took place, soon after the election of Matthias to the apostleship ; whose election, seems to have been fully sanctioned by his partaking of this baptism, with the other eleven, who had been previously chosen to the same office, by Christ himself. It took place in the following manner. That is to say, "When the day of Pentecost was fully come, they," (that is the Apostles) "were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled

all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." There are four things in this baptism, which are worthy of remark.

1. It was vocal, because there came a sound from heaven, as of rushing mighty wind, and filled all the house where they were sitting.

2. It was visible, for there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

3. It was mental, for they were all filled with the Holy Ghost. And,

4. It was miraculous, because, they being ignorant and unlearned men; were enabled thereby, to speak intelligibly in the languages of all nations; and probably too, with greater clearness, than those, who had acquired the knowledge of those languages, at the seminaries of learning. Some suppose, that all true believers are baptized with the Holy Ghost and with fire; but that supposition seems to be groundless, as we have no account in the scriptures, of any who were ever the subject of it, excepting the Apostles. Besides, if this were the case, we might expect to hear them speaking, not only with new tongues; but with other tongues; and to see the same signs following them, which followed the Apostles. The ancient prophets who wrote the Old-Testament were all inspired men; and were no doubt filled with the Holy Ghost, and spake as they were moved by the Holy Ghost. But we have no account of their being baptized with the Holy Ghost and with fire. So we have several accounts in the New-Testament, of believers receiving the Holy Ghost, under the preaching, prayers, and laying on of the hands of the Apostles; yet there is no mention that any of these gifts were accompanied with the cloven tongues of fire. This extraordinary and miraculous baptism,

was given to the Apostles to fulfil Christ's promise to them ; and to confirm their faith in him, to prove that he was the real Son of God, and was risen from the dead, and had all power in heaven and in earth committed unto him. And to qualify and prepare them to go into all the world ; and preach the gospel to every creature, which they had before received a commandment to do.

3. A baptism by the spirit. This is mentioned by Paul i. Cor. xii. 13. For by one spirit are we all baptized into one body ; whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. The word *baptize*, is originally a Dyer's word ; and is various in its signification. Some times it means *to dip, immerse, or colour*. Sometimes *to overwhelm, or bury*. And at other times it means *to wash, or purify*. The word *baptized* in this place, means *washed or purified* ; and has a particular reference to the agency and efficiency of the Holy Spirit in its operations upon the soul, in the work of regeneration. Which in several places in scripture is called washing. Christ speaking to Peter, says John xiii. 8. " If I wash thee not, thou hast no part with me." And Paul speaking in this same epistle says Chap. vi. 9. 10, and 11. Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus ; and by the spirit of our God. This is clearly meant of regeneration ; for no person can have experienced these things, without being in Christ, and a new creature. Again, in his epistle to Titus, he calls regeneration a *washing*. See Titus iii. 3, 4, and 5. " For

we ourselves were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hateing one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done ; but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." " Which (saith he) he shed on us abundantly through Jesus Christ our Saviour." These passages plainly shew, that the great work of regeneration is effected by the agency and operations of the spirit of God, on the rational mind. And hence, all such as have experienced it, are said to be *baptized by the spirit*. This baptism therefore applies to all true believers. " For, by one spirit are we all baptized into one body ; whether we be Jews or Gentiles, whether we be bond or free." Now, in order that salvation might be made possible to all men ; and that men might experience this baptism, or washing of regeneration ; and so be purified, and brought into one body of living members, of which Christ is the head. Christ has not only laid down his life a ransom for all, to be testified in due time, and by the grace of God tasted death for every man ; but has been delivered for our offences, and raised again for our justification. Ascended up on high, led captivity captive, and received gifts for men even for the rebellious." And hath sent down his Holy Spirit to comfort his humble followers ; and to reprove the world of sin, of righteousness, and of judgement. Now, this manifestation of the spirit and grace of God, is what distinguishes men, in an unregenerate state, from Devils incarnate. Constitutes them gospel probationers ; recapassiates them to exercise their moral powers and abilities, as rational creatures, in submitting to the truth of the gospel of Christ, and through the power of his spirit, to obey all its requirements ; and thus to render them responsible to himself, for all their

thoughts, words, and actions. For we must all appear before the judgement seat of Christ ; and be judged according to men in the flesh, that is, as those who have had a day and means of grace ; or, as gospel probationers. Therefore, in order that men may experience a baptism by the spirit, and have their souls thus purified ; they must attend to the calls of the gospel, and believe and obey the truth. See 1. Pet. i. 22. 23. Seeing ye have purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren, see that ye love one another with pure hearts fervently ; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. Hence it is plain that the *gospel* has its commandments and ordinances as well as the *law*. And although by the deeds of the *law*, no man can be justified ; and we are forbidden, to touch, taste, or handle its ordinances. Which *law* was completely fulfilled, and all its ordinances antityped by Christ. Yet, he having bought us with the incomparable price of his own most precious blood, we have *by purchase*, all become his *legal* subjects and in this sense God has already given him the heathen for his inheritance ; and the utmost parts of the earth for his possession. All men therefore become responsible to him. Which could not be the case, if they were not his legal subjects ; for no king has a right to judge any subjects but his own. But some may ask, " If Christ has in reality laid down his life a ransom for all men, and by the grace of God tasted death for every man ; and in consequence thereof, God has given him the heathen for his inheritance and the uttermost parts of the earth for his possession. Will he not finally save all men ;" Ans. The foundation is big enough for all, and there is grace enough in Christ to save all ; and he offers his grace, freely to all ; and will finally save all who become his *willing* subjects ; believe in him, and obey

his gospel commands. But he will judge every man at the last day according to their works, and render to every man according to their deeds. "To them who, by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life : but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath ; tribulation and anguish, upon every soul of man that doeth evil ; of the Jew first, and also of the Gentile. But, glory, honour, and peace, to every man that worketh good ; to the Jew first, and also to the Gentile : "For there is no respect of persons with God." See Rom. ii. From the 7th to the 11th verse. Hence, we see that notwithstanding Christ has redeemed us from the curse of the law, being made a curse for us ; and has redeemed us by *price*. We must also be redeemed by *power*. For no man can be saved in his sins. And except a man be born of the water and of the spirit he cannot enter into the kingdom of God.

4. A water Baptism. Water baptism is a gospel ordinance ; it was instituted by Jehovah himself, at the very commencement of the gospel dispensation. John the baptist (who was the harbinger of Christ, and was sent to prepare the way before him. To give knowledge of salvation unto his people, by the remission of their sins) was its first administrator. He began his ministry in the wilderness of Judea, "Saying, repent ye : for the kingdom of heaven is at hand. And altho,' Christ was not yet revealed to the people ; John announced to them that he was then personally among them. "There standeth one among you whom ye know not. He it is who coming after me, is preferred before me, for he was before me." This is said to be, "The beginning of the gospel of Jesus Christ, the Son of God." Mark i. 1. and 4. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." The original design of the ordinance, was no doubt,

1. To signifying, and shew forth, by an outward washing; that those who were admitted to it, had experienced the remission of their sins, by hearty repentance, and faith in a promised Saviour, whom John announced then to be among them; and ready to be revealed. He therefore admitted none to his baptism; but such as brought forth fruits meet for repentance. Thereby signifying that he was sent only to make ready and prepare a bride for his heavenly master, and that none would be admitted an accession to the glorious bridegroom; but such as were true penitents, and were willing to forsake all for him.

2. It was designed as a medium of introduction, by which Christ might be made manifest to Israel, or be introduced to his people. See John i. 31. "And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water," This manifestation took place at the time of his baptism, for he submitted to his own ordinance; leaving an example for all his believing followers. And when he was baptized, he came up straight way out of the water, and, lo, the heavens were opened, and the Holy Ghost descended in bodily shape like a dove and lit upon him, and lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." This single circumstance, is enough to substantiate the idea, that water baptism was a divine institution. The Father, Son, and Holy Ghost, all honoured and sanctioned the ordinance. But, if further proof were necessary, we have sufficient witness from the conduct of our Saviour afterwards; for he proceeded in the same mode of Church building himself. Though it is said, "Jesus himself baptized not; but his disciples. It is evident and plain, that they did in his presence, and that he approved of it.

Which he would not have done if he had not commanded it. See John iii. 22. "After these things

came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized." v. 23. "And John was also baptizing in Ænon near to Salim, because there was much water there; and they came and were baptized." And they came to John, and said, Rabbi he that was with thee beyond Jordan to whom thou bearest witness, behold, the same baptizeth, and all men come to him.

I suppose they thought this would hurt John's feelings to have Christ out do in baptizing; and to have all the people flocking after him. But John rejoiced in it; and said, ye yourselves bear me witness, that I said I am not the Christ, but am sent before him. He that hath the bride, is the bridegroom: but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy, therefore, is fulfilled. He must increase, but I must decrease. John was willing to have all his disciples go after Christ, and even pointed them to him saying behold, the Lamb of God. There was nothing, that could have given him such pleasure, as to see the bride and Glorious bridegroom together. Some think the words of John. "He must increase, but I must decrease." Meant that water baptism must decrease, but that could not be the meaning because water baptism increased under the ministry of Christ and the Apostles; rather than decreased; for Jesus made and baptized more disciples than John; Though Jesus himself baptized not, but his disciples. Again it is evident, that Jesus Christ approved of water baptism, and intended that it should be retained as an ordinance in the gospel Church by the words of the commission which he gave to his Apostles after his resurrection from the dead. Mat. xxiii. 19. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have com-

manded you ; and, lo, I am with you alway even unto the end of the world." Some have doubted whether the baptizing mentioned in these words, has any reference to water baptism ; because the *water* is not particularly named in the subject yet it is clearly implied. And it is evident that Peter understood it so by his conduct afterwards ; for on the day of Pentecost, while he was immediately under the operation and influence of the baptism of the Holy Ghost and fire ; when the people were pricked in their hearts, and cried, " Men and brethren what shall we do ? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, &c. " Then they that gladly received his word were baptized : and the same day were added unto them about three thousand souls." We should doubtless meet with the same objection here as in the former passage, as the *water* is not particularly named ; though it is very clearly implied. But if we follow him to the house of Cornelius, there we shall find a positive proof that he made use of water. When the Holy Ghost fell on his hearers ; he said, " Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ? " So Philip when being under the same divine influence, and told by the angel to go toward the south ; and bid by the spirit to join himself to the chariot of the ethiopian Eunuch, administered the same ordinance to him, when the Eunuch believed. But as none will deny that water baptism was practised by Christ and the Apostles. I shall close my present remarks after shewing who are the scriptural subjects and what is the scriptural mode of it.

1. The scriptural subjects are true penitents, and hearty believers ; such as have experienced a baptism by the spirit, or in other words, such as have experienced the washing of regeneration ; and the re-

newing of the Holy Ghost. Where ever the subjects of baptism are discribed in the scriptures, this is their character. Peter says of baptism, it is the answer of a *good conscience*, See 1. Pet. iii. 21. "The like figure where unto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Hence, it is plain, that none are the subjects of it, but such as have a good conscience, and none have a good conscience but such as have them made good by having them purged from dead works to serve the living and true God. John admitted none to his baptism, but true penitents. And when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of Vipers! Who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance. And think not to say within yourselves we have Abraham to our father; for God is able of these stones to raise up children unto Abraham. It is also worthy of remark, that Christ Mat. xxviii. 19. Commanding his disciples to teach before they baptized. Saint Mark recorded the same commission in the following words "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." Mark xvi. 15. 16. Here he puts believing before baptizing. Philip the evangelist proceeded exactly according to this rule. He went down to the city of Samaria and preached Christ unto them; and "When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." And when the Eunuch enquired of him, saying, see, here is water, what doth hinder me to be baptized? Philip said, "If thou believest with all thine heart thou mayest." Acts viii. 12, and 37. The answer of Philip, clearly implies, that an unbeliever has

no right to baptism. Again, when Peter preached on the day of Pentecost. "They that gladly received his word were baptized." which plainly shews that they were believers. For they gladly received his word; and to *receive*, is to believe; the terms are synonymous. So when he was at the house of Cornelius and the Holy Ghost fell on his hearers, he said, "Can any man forbid water, that these should not be baptized, which, have received the Holy Ghost as well as we?" Some think, that if a person has received the Holy Ghost, or is baptized by the spirit, that he ought not to be baptized with water: but let it be remarked, that the same argument, which they bring against water baptism; the Apostle Peter brought for it.

The reason is obvious, for if as the same Apostle says, baptism is the answer of a good conscience toward God." The outward ought to be just like the inward. And if the person has received the Holy Spirit, to the washing, sanctifying, and justifying of the soul, then to be answerable thereto, in obedience, and by way of acknowledgement to God, in the presence of our fellow mortals, the body of the same person ought to be baptized in water. This idea, seems to accord well, with Paul's words. Heb. x. 22. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." But some will ask if this was the understanding of the Apostles. Why did Paul in his epistle to the Eph. speak of baptism in the singular. "One baptism?" I know no better way to convey my thoughts, in answer to this query; than to do it in a figure for instance, when a deed is given of any property, it is a *deed*, whether it be acknowledged, or not, by the grantee; and will hold the property. Yet to make it every way lawful, it ought, surely to be acknowledged before a legal Magistrate; and when it is acknowledged according to law, it makes no more than

one deed of it. However, in case the grantee fails of acknowledgement; the deed must be sanctioned by proper authority. I have no doubt, but there are thousands, who have experienced a washing of regeneration and have died before they had an opportunity of being baptized with water, that have made a happy change. And perhaps, thousands of others, who have neglected it, for want of a right understanding of the subject; whose baptism will be sanctioned by the Court of heaven. Yet, I think, if the duty is made plain to us, and we have the privilege of doing it, we ought not to neglect it. But some will ask, "What *good* will it do me?" And so they might as well ask, "what *good* it will do me to visit the widows and the fatherless in their affliction?" Or to do any thing else, which Christ commands. We ought in the doing of every duty to aim at Gods GLORY and not at our *good*. However, we shall find great good, *in doing it*, if we do it in answer of a good conscience. "In doing the commandments, there is an exceeding great reward!" Not for doing; but in doing.

3. The MODE. Nothing is more obvious or plain, than that the apostolical mode of baptism was *immersion*. This will appear both from the original meaning of the word, and the divine records; as well as from ecclesiastical history, and the comments of the most learned and approved divines. But as the limits of this work, will not admit of enlargement; a few extracts from the New-Testament, must suffice.

1. The baptism of our Saviour, makes it evident; that he went down into the water. For St. Matthew, says, "And Jesus when he was baptized went up straightway out of the water." Which he could not have done, if he had not first gone down into it.

2. The record of St. Luke concerning the 'baptism of the Eunuch proves, that both the administrator and the candidate, went down into the water; and came up

out of the water. See Acts viii. 38, and 39. And they went down both into the water, both Philip and the Eunuch, and he baptized him; and when they were come up out of the water, the spirit of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing.

3. The testimony of St. Paul, makes it fully evident that they practiced *burying* the candidates in *baptism*. Rom. vi. 3, and 4. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, are we buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the father, we also should walk in newness of life." He also mentions the same thing, Col. ii. 12. "Buried with him by baptism." Those who believed in the death burial and resurrection of Jesus Christ; and in the death burial and resurrection of the body, manifested and professed their faith, by submitting to water baptism, being visibly buried with him thereby.

(To be Continued.)

Account of Ministers, Churches and numbers returned since my last.

FARMINGTON, Q. M. (ME.)

<i>Ordained Min.</i>	<i>Res.</i>	<i>Churches.</i>	<i>No. Mem.</i>	
Timothy Johnson, } Benniah Pratt, } Ebenezer Scales, }	Farmington,	1	unk.	
Eben. Brown, } * John Foster, }	Wilton,	2	{ 1st.	45
			{ 2d.	28
William Paine, } Edward Savage, }	Anson,	1	40	
Sam'l Robbins,	Belgrade,	1	51	
Ward Lock,	Chesterville,	1	12	

* Elder Foster lives in Jay.

<i>Ordained Min.</i>	<i>Res.</i>	<i>Churches.</i>	<i>No. Mem.</i>
John Trefethern,	Cornville,	1	8
Asa Burnham, }	Adkinson,	1	35
Nath'l Harvey, }	Corena,	1	13
Sam'l Hutchings,	New-Portland,	1	81
Daniel Young,	Storks,	2	{ 1st. 50 2d. 17
Jesse Burnham,	Boardedy,	1	33
Jeseph Osgood,	Exeter,	1	unk.
Josiah Bartlett,	Garland,		
	Gillman Pond,	1	37
	Kingsfield,	1	20
Thomas Dudley, }	Montvenon,	2	{ 1st. unk. 2d. 15
Isaac Porter, }	Molta,	1	unk.
	East Pond,	1	
	North Hill,	1	20
	Phillips,	1	19
	Temple,	1	30
	Vienna,	1	50
Jesse Briggs,	Hallowell,		
<hr/> <i>Ordained Min.</i> 20		<hr/> <i>Churches.</i> 23	<hr/> <i>Total ret'd</i> 609

NOTE. Besides those ordained ministers above named; there are five unordained preachers, belonging in the above Q. M. namely. *Benjamin Tuffts*, residing in Phillips. *Hobart Chandler*, residing in Wilton or Jay. *Noah Greely*, residing in Mt. Vernon, also a brother *Butler*, and a brother *Johnson*, probably residing in *Molta*. Who are endeavouring to sound salvation to their fallen brethren and sisters in Adam, and we trust are useful in the glorious cause.

REMARK.

A number of the above named churches have been recently planted, and though small and young are harmoniously united in the cause of Christ and are gradually increasing in number and growing in grace. Others, which have been longer imbedded, and have passed scenes of trials, and fights of afflictions; and some that have been almost demolished; have been enabled to build the ruined walls, and to set up the gates, and to lay the foundation of the Lord's house anew. BELGRADE, has witnessed a very glorious revival in the course of the last year. The sighs of mourning sinners and the songs of new born heirs of glory have been echoing and reverberating in the different sections of the town. A goodly number have experienced a hopeful change; and have presented their bodies as a living sacrifice to God; and the prospect is yet encouraging. The church in STARKS has been left in a very disconsolate state for several years; both her Elders, James Elliot and Nathaniel Elliot, were taken away by death several years ago. And the church has been left to mourn their absence and loss of their usefulness. And have past many sorrowful and solitary days. But glory to God in the highest! He has seen the affliction of his people in STARKS; and has sent his faithful labourers among them. And has condescended to bless their labours; and has comforted his people, by granting another wonderful revival in that town. I am authorized by the last account from that region to state, that a considerable number have already hopefully experienced the remission of their sins, and others are penitently seeking for a pardon. While we witness such glorious displays of Emmanuel's power, it inspires with the most lively hope, that the Lord will soon comfort all the waste places of Zion and make her wilderness like Eden, and the desert as the

garden of God. Several other places in bounds of the Farmington Q. M. have been recently favoured with gracious showers of blessings, and we are ready to think, that the set time to favour Zion is come. Elder Foster, and Elder Scales, and a number of other Elders, seem to be married to the cause. Infirmities, and the increase of hoary hairs, do but heighten their zeal for God. The churches are striving to get into gospel order, and are coming up to the help of the Lord against the mighty ; and we hope we shall soon hear of a glorious in-gathering of souls.



A GENEROUS PRESENT.

Elder Edward Lock, who resides at Belgrade, (Me.) and was once an active, and very useful member in this connexion ; and assisted in laying the foundation of the first church : but for several years past has not been considered an active member among us. Being somewhat advanced in life, and having been bless'd with a large portion of worldly property, has lately thought it prudent, to settle his business and to make a division of his property among his heirs. And among other rich donations, (we have learned and have reason to believe, that out of real love to the cause which he once espoused ; and with a design for its everlasting promotion.) He has given (out right) an excellent farm in the town of Jay : to be equally divided, between Elder John Foster, Elder Ebenezer Scales, and Elder Ward Lock. Which farm I understand has been appraised at \$750. Elder Foster now lives on the premises, and finds it a comfortable habitation for his family ; and a quiet resting place for his weary body, when he returns from visiting the churches, and sounding salvation to his perishing fellow mortals.

Remark. I have no doubt but there are several such rich blessings, now preparing in the connexion, and designed for the assistance of the poor preachers, who have left all for Christ, and are preaching his gospel fully to the people. But what should encourage them the most; is the crown of *eternal life* which awaits all those who are faithful unto death.



The account of the Churches in the Montville Q. M. at present stands as follows.

<i>Ordained Min.</i>	<i>Res.</i>	<i>Churches.</i>	<i>No. Mem.</i>	
Moses McFarland, } Joseph Gowin, } Joseph Higgins, } Samuel Whitney, } * Josiah Farwell, }	Montville,	2	{ 1st. 2d.	37 85
	Thorndike,	1		60
Ebenezer Tasker,	Dixmont & } Newburgh, }	1		unk.
— Anthony,	Frankfort,	1		
	Prospect,	1		
	Monroe,	2	{ 1st. 2d.	22 30
Wentthrop Frost,	Swanville,	1		51
	Knox,	1		
<hr/> <i>Total returned.</i> 8		10		325

NOTE. There is one unordained preacher belonging to the above named Q. M. by the name of Samuel Whitten, who resides in Montville, or adjacent.

* Elder Josiah Farwell, though a member of the church in Thorndike, has for several years past, given himself up wholly to the work of the ministry; and has been constantly traveling from church to church, to assist them in their order, and labours, and from place to place, to woo a bride for his master. His labours have been greatly bless'd, and we hope that he will not be weary in well-doing, for in due time he'll certainly reap, if he faints not.

*An account of the Ordained Ministers in Edgcomb Q. M.
and places of their residence.*

<i>Ordained Min.</i>	<i>Res.</i>	<i>Ordained Min.</i>	<i>Res.</i>
Benj'n Thorn,	Lewiston,	George Lamb,	Brunswick,
Christo'r Pray,	Durham,	Sam'l Hinkly,	P. Island,
T. Cunningham,	Edgcomb,	Wm. Emerson,	Boothbay,
John Lamb,	Linconville,	—— Bridges,	Ilesboro'.
T. McKenney,		H. Purinton,	Bowdoin,
B. Hedge,	Wiscasset,	Nath'l Purinton,	do.
Jona. Brown,	Bowdoinham,	Henry Meder,	Bowdoin'm
Jos. Robinson,	do.		Total 16.
Daniel Hebbard,	Edgcomb,		



YEARLY MEETINGS LATELY HOLDEN.

1. The Elders and brethren assembled at Edgcomb (Me.) on the first day of September last. And after solemn supplication to God for wisdom ; They attended to a representation of the several Quarterly Meetings, which was very refreshing. There were account of revivals in a number of Churches, in each Q. M. of steadfastness in others ; and an appearance of a general rise. On the second day of the meeting, which was sabbath. Three public meetings were holden. (ie.) one at Edgcomb M. H. One at Squam Island, and one at Woolwich. The congregations were very large and attentive. The gospel was preached in demonstration of the spirit and with power. Sinners trembled and saints rejoiced. On Monday 3d of September, the Elders attended to the ordination of Barnabas Hedge of Wiscasset. And ordained him to the pastoral care of the church in that town, The scene was solemn and refreshing, and we hope good was done in the name of Jesus.

2. *YEARLY MEETING, STRAFFORD Vt.*

Assembled on the 6th of October last, at the meeting-house in Strafford. A large number of Elders and brethren from different parts, opened by solemn prayer. And after usual organization for business. They received refreshing accounts from the different parts of Vermont, New-York, and Ohio, as well as from the more easterly parts of the connexion. Elder Woodman, who was present at the meeting, informed me, that the Elders brought reports of reformatations and revivals in different parts of Vermont. Two churches lately embodied, one in the town of Jerico Vt. consisting of 22 members. The other in Hanover N. H. containing 15 members. The former, belonging to the Huntington Q. M. and the later to the Strafford, do. And that a very powerful reformation was then going on, and spreading in the towns of Jerico and Underhill. A particular account was also read, stating that a new yearly meeting is lately established in the State of New-York, consisting of a large number of churches and ministers in all, amounting to between eight and nine hundred brethren and sisters. The meeting is Denominated **THE HOLLAND PURCHASE YEARLY MEETING.**

They also received a very interesting account (by Elder John Blodget, and a brother Ayer,) from the State of Ohio. That many souls in that State are rejoicing in God; and sinners seeking for salvation. And above all, that Elder Steadman, who for a long time has been fallen from his steadfastness; has returned to his brethren in a humble manner, and is now restored to full fellowship, and that he is solemnly engaged in preaching the gospel and we humbly hope that he will learn obedience by the things he has suffered and that God will enable him to redeem the time. The meetings of worship on the Sabbath were very solemn; the sermons and exhortation were very instructing and

quickenings, and the prayers which were offered up to God were effectual and fervent. Brother Woodman states, that a most beautiful harmony pervaded the whole meeting from beginning to end. He thinks he never enjoyed a more agreeable interview. It was my intention to have witnessed the same. And I made my calculations to have been there; but being under the double press of family and bodily affliction, my circumstances would not admit of it. But I can say, "As cold waters to a thirsty soul; so is good news from a far country."



3. GORHAM YEARLY MEETING.

The Gorham yearly meeting convened at Buxton, (Me.) on the first Saturday and Sabbath in the present month. About 20 ordained ministers, old and young, and number of unordained preachers, and a very large company of brethren and sisters from different, and some from distant parts, collected on the first day of the meeting. The scene was agreeable, but very solemn. While I sat and saw them gathered, and gathering in; and taking their places in the house; it reminded me of that glorious day, when all the true ministers of Christ; and all the saints, will get to their long and eternal home. And take their several places in that house not made with hands, eternal in the heavens. I sat and reflected on the long chain of scenes which have transpired, since the time the morning Stars sang together; and all the sons of God shouted for joy! I considered, how many patriarchs, prophets, Apostles, and faithful ministers of Christ, had worn out, and laid down their lives in the cause of religion; And how they with their humble flocks, had passed out of this militant state to the world of glory.

And while I saw the places of a number of our faithful ministers already vacated by death. I thought how soon all our present ministers, would be called to give an account of their stewardships, with their brethren around them.

The meeting opened by solemn supplication to God, for wisdom to direct in the business of the day. We then organized, prayed, called for & heard reports from different parts of our community. Some reports were written; but the most part were verbal. And were generally given in by the public preachers; which afforded us an opportunity not only of hearing of the wonderful displays of gospel graces in the conversion of sinners; but, also, of hearing the improvement of the several gifts of our ministering brethren; all of which, was for the mutual consolation of our souls, and for the improvement of our joys. Every one spoke of the glory of Christ; and of the excellency of his religion, and of his great condescension in the salvation of sinful men. The attending saints were many of them bathed in tears of joy, while they heard of the reformation, and revivals of religion, and the glorious advancement of Emmanuel's Kingdom in the different parts of this state; and in New-Hampshire, Vermont, Rhode-Island, New-York, Connecticut, and Ohio. It seemed to me, as if the kingdom of heaven was very near!

*"While such a scene of sacred joys,
Our raptur'd eyes and souls employs;
Here we could sit and gaze away,
A long, an everlasting day."*

WATTS.

After a short intermission, we sat for worship. And after prayer, and a number of weighty exhortations, heard a powerful and well adapted discourse, delivered by Elder Jonathan Woodman, from Rev. xxii. 17. "And the spirit and the bride say, come. And let him that heareth, say come. And let him that is athirst come. And whosoever will, let him take the water of

life freely." Sabbath day morning, the weather being extraordinary pleasant for the season, the people flocked from all directions to hear the word, abundantly more than the house could contain. Seats were prepared on the backside of the house, and the pulpit window taken out, and when the people were comfortably seated, and there was a proper silence, a very lengthy discourse was delivered by Elder J. Buzzell from Hebrews xii. 1. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Another appropriate discourse, was delivered in the afternoon by Elder Ward Lock; and an application by Elder Henry Hobbs, from Num. xxiv. 17. "Here shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." This was followed by many weighty remarks, and powerful exhortations and admonitions. All of which were attended to with candour and great tenderness. And we have reason to hope that a lasting blessing was left in the town of Buxton.



ELDERS YEARLY CONFERENCE.

On Monday proceeding the yearly meeting, the Elders assembled for conference, at the house of Deacon William Leavitt, in Buxton (Me.) The scene was truly instructing. Love and harmony prevailed; and a number of things took place in our meeting, which rendered it very agreeable. Among other pleasing occurrences, which took place; we had the happiness to hear three young preachers, relate their experience of

being grace, and call into the ministry, to great satisfaction. Namely, James Sawyer, of Brownfield, (Me.) David Swett, of Gorham, and William Woodsome of Sumner, and were all approbated by the meeting.

DEATHS OF MINISTERS.

Since our last Elders yearly conference, our well beloved, and much respected, and very useful brethren in the ministry MICAJAH OTIS, of Barrington, N. H. And PELITIAH TINGLEY, of Waterborough, (Me.) have in christian triumph, closed the mortal scene, given up the Ghost, in hope of a glorious immortality; and we trust, have gone to join the blood washed millions above. We regret the loss of their company and usefulness; and mourn with their surviving relatives; while our hearts are filled with gratitude, to see others in the bloom of youth, coming forward to fill up the gospel ranks. And while we view the fields white, and ready to harvest, we feel to lift our united cries in humble prayer to the Lord of the harvest, to qualify and send forth more faithful labourers into his harvest.

A HARD QUESTION ANSWERED.

Can a moral agent choose that which he does not love or that which is directly contrary to his nature.

I believe it is admitted, by all who believe either in present, or future rewards and punishments; that Adam, was made a moral agent, and under law to God; and accountable to him, for all his thoughts, words, and actions. And if this was the case, he must be made capable of virtue or vices holiness or sin, obedience or

disobedience. And of course a subject of rewards or punishments according as he obeyed, or disobeyed God. And in fact, I can see no other ground upon which he could be held responsible ; any more than the brutes, which are invariably grounded by a law of instinct, suited to each species, according to their several natures, and uses, in their different grades, in the chain of creation ; from which law, they cannot willingly err.

2. If it be admitted, that Adam was made a moral agent. It must also be admitted, that he was made a *holy one*. For nothing could come out of the hands of God, that was unholy, or unclean. Man was made by divine counsel. See Gen. i. 26. "And God said, let us make man in our image, after our likeness ;" v. 27. "So God created man in his own image ; in the image of God created he him," It would be blasphemous to suppose, that God could be the author of sin, or that his holiness should decree it, or, in his holy council foreordain that it should absolutely come to pass.

3. Now if we admit that sin is contrary to holiness, and that Adam being made a moral agent in the image of God, did of his own choice sin against God : then we must acknowledge, that one moral agent did choose that which was contrary to his nature and that which in his holy capacity, it must have been as impossible for him to love, as it is for the most abandoned sinner, to love and delight in the perfections of God.

4. All allow that the fall of Adam did not consist in a loss of his moral powers, but that he retained the same intellects, after his transgression, that he did before, only by sin became depraved or by yielding to the temptation of satan partook of a carnal mind which was enmity with God. And so lost communion with his maker, and plunged himself in a labyrinth of woe and misery.

5. All Christians allow that God did not leave men to perish in this deplorable condition without a reme-

dy ; but, that his benevolence, and beneficence, was such, that he even spared not his own Son, but freely gave him up for us all, to suffer the just for the unjust, that he might bring us to God. And all hold, that he has abolished death ; and brought life and immortality to light in the gospel. So that the ruins of the first Adam are restored in the second—And we are again thereby rendered responsible to him. Now, if a holy Adam, being a moral agent, being tempted by satan, could choose sin, contrary to his holy nature, why may not any one of his posterity, being possessed of the same moral powers, choose holiness, contrary to their sinful nature, when grace is offered them, by the glorious gospel of Christ ? And so partake of a spiritual mind, by believing in Christ ; as Adam partook of a carnal mind, by believing in the serpent. Adam was cast out of paradise, by believing the serpent, and disbelieving God. And his posterity are brought into the church of the first born by believing in Christ and disbelieving the Devil. Adam acted from a hope of being more wise. He knew nothing of the bitter effects of sin, until he made the experiment by partaking of the forbidden fruit. So we know nothing of the sweets of redeeming love, until we make the experiment by believing the gospel and partaking of the bread of life.

When Adam had eaten of the forbidden fruit, his eyes were opened. He then began to see and feel the bitter effects of sin. So we by hearing the charming sound of the gospel, are inspired with a hope of being made holy, and everlastingly happy ; and feeling the bitter effects of sin, we act from that hope ; but our eyes are never opened to see the beauties of Christ, and the excellences of religion, until by faith we lay hold on Christ ; and partake of the divine nature. Hence we see the propriety of the saying of the pious Psalmist. “ O taste and see that the Lord is good ; blessed is the man that trusteth in him.” If therefore

Adam being a moral agent being inspired with a false hope by a mere infatuation of the Devil, could choose to sin, which was contrary to his holy nature : much more, may those of his posterity, who feel the awful consequence of sin, being inspired with a true hope, by the repeated calls of God, and the glorious promises of the gospel : lay hold of the hope set before them ; and partake of the grace of God, contrary to their sinful nature.



An address to the Ordained Ministers and licenced preachers ; and other Church Officers.

Beloved brethren. Notwithstanding I have been a long time in the public ministry, and have passed through so many scenes of trials, and fights of affliction. And have of late experienced some of the most trying scenes I ever passed through ; by reason of bodily infirmity, and of death, and sickness in my family. Yet I feel more and more married to the cause of God ; and determined to spend and be spent therein. The general, present prospect, is very encouraging, and I entertain the most sanguine hope, of seeing a general out pouring of the spirit, and ingathering of souls. I view the fields white already to harvest ; and I see and feel, an important necessity of a general engagedness of all the labourers in the glorious work. I hope my brethren, we shall let no concerns of a worldly nature, which can be dispensed with, hinder us from our gospel labours, or from paying that attention to the order of the churches, which is indispensibly necessary for the promotion of the general cause. The Lord is evidently on our side. And notwithstanding a number of our gospel heroes ; have left the mortal scene, and are removed from us by death. And some others who have faught well for a while : have deserted us in point

of principle and have hid behind the stump of fatalism. Yet, the battle is evidently going in Zions favour. And we have every thing to encourage us to fight on, under the banner of King Jesus. Stand fast therefore, my brethren in the liberty where with Christ has made you free, and rally round the standard of the glorious redeemer. I remain your brother in tribulation, and servant in the gospel of Christ.

JOHN BUZZELL.

NOTE. Please to read the 33d chap. of Ezekiel.



THE USE OF RUM AT FUNERALS.

Many serious and well disposed persons, and even men of talents and eminent for piety and morality, have long doubted the expediency and consistency of giving *rum* or other spirituous liquors at funerals.

It is thought, that, notwithstanding, a moderate use of spirit may be some times necessary in taking care of the dead. Yet it is thought, that the common practice of giving rum after returning from the grave, is not only inexpedient, but inconsistent with the solemnity of the occasion. And is often attended with bad consequences. As it not only tends to raise and excite the animal passions and to bring on a stupor upon the rational powers, which always produces a forgetfulness of God, and of our duty to him : but also drowns the true spirit of mourning, and causes the unfortunate, to forget the good advice they have received from their departed friends, and to drive off the thoughts of death, judgment, and eternity ; and of the necessity of our being prepared to follow them. Again, it is not a very uncommon thing, where this practice is followed, to see two or three decanters of rum, with water and sugar, set on

the table, and the people invited to help themselves; for those who are a little given to appetite to help themselves very liberally, and I am certain, that there is nothing that appears more indecent to the moral, or more disgusting to the pious, than to see persons retiring from the grave, and house of mourning, disguised with liquor. Another bad consequence of this practice, is, the poor, always think that they are not only authorized; but obligated to follow the examples of the rich. And when they see the rich so generously treating, after returning from the house appointed for all the living, they think they must do so too, and often get in debt and sometimes have to be sued for the *rum*, that they give away at funerals. This is a malady, which has been gradually brought on, by *custom*, and it has become almost epidemic: but I presume it may be cured, by the powerful operations of *example*; if taken in proper season. Therefore, in order for a radical cure, my first prescription is, for the pious and moral of all societies who are in affluent circumstances, to consider the pernicious consequences, of this prevailing evil. And immediately, without regard to *custom*, hearken to the voice of that *grace*, which teacheth us, to deny all ungodliness and every worldly lust. And to live soberly, righteously, and godly, in this present world. And each one for himself, come right out from the practice. The root of the disorder will then be broken up. And the cause being removed, the effects will recede. "Wo to him that followeth the multitude to do evil."

LOVE IN GOD.

LOVE in the saints is a noble grace, but superlatively glorious in God. On it angels look, admire; and I should look and adore. Every thing in God has the majesty of a God. Hence his mercy is in the heavens; his truth reacheth to the clouds; his justice is like the mountains; his judgments are a great deep; his pity is like that of a father; his patience great to a miracle; he is ready to forgive; his goodness is a bundant unto all; and his love, in height, breadth, depth, and length, past knowledge. Although the mercy-seat that dwells so long between the cherubim of gospel-grace shall in a little be turned into the fiery throne of judgment, and long-abused patience into indignation and wrath; when the royal signet, that sealed the salvation of thousands, shall stamp the irreversible doom of an unbelieving world; yet love in God shall undergo no change. Here, it shines as the morning-star, through the scattered clouds; there, as the noon-day sun, in the illuminated regions of glory.

"From everlasting to everlasting," is the epithet of love. A love without begining and without end, gives a bliss without limits and bounds. This amazing love of God produces a sweet similitude in the love of his saints; so that, as the one measures with the existence of God, from everlasting to everlasting, the other measures with the existence of the new creature, from the hours of conversion to all eternity. Their gifts shall end, their graces change, faith be turned into vision, hope into fruition; but love shall neither end nor change; it shall heighten and brighten in the altitude of glory, when the drop is lost in the ocean, when the soul arrives at its centre, and rests, with ineffable complacency, and unknown delight in God.

Again, O how free is this love of God! nothing moving him to love. When we love, it is for something we

think excellent and agreeable to us ; but he loves the naked child when weltering in its blood, and, as a proof of non-such love, dresses, salts, swaddles, clothes it, and makes it comely through his comeliness being put upon it.

Again, his love is a full love. The oceans ebb and flow ; if at one time they cover the shores, at another time they leave their beds bare and dry ; but his love is perfect in its plenitude, notwithstanding these boundless oceans that have watered the whole universe ; that have run in mighty torrents among the angelic and seraphic hosts above, and in amazing inundations among fallen men below.—Though there be repeated manifestations of love to his hidden ones, and thousands of his favourites feast on this heavenly food, while travelling through the howling wilderness ; yea, through the egress of love, through the unnumbered ages of eternity, shall be continued to the glorified throng, still its ardour and exuberance will be evermore the same. The ocean will not be one drop less for all the waterings of the fields of bliss. After the Sun of Righteousness, through a duration in eternity beyond conception, and above the reach of thought, has illuminated the spacious continent of glory with his beams, not one ray, not one irradiation ; shall be in the least diminished.

Again, his love is efficient, active, and an operative love. I may love a fellow creature, or an absent friend, and yet avail them nothing, nor they so much as know it ; but the love of God, like the light, reveals itself wherever it is. Love draws, and we run ; his love constrains, compels our love ! for a pardoned sinner cannot choose but love. Wherever the heavenly spark falls, it sets the soul in a flame.

Again, the love of God is a fixed and unchangeable love ; and the more the soul is in sorrow or distress, the more free and full are the communications of divine love. In the time of need, the world's love will

give us the slip ; but in the most calamitous circumstances, sacred love performs the part of two loves, and sticketh closer than a brother. Mortals' love, (alas ! how many can attest the truth of this !) may to-day appear ardent, steadfast, and sincere, but to-morrow be entirely cooled ; yea, converted into slander, hatred, and revenge. But let all the sons of God know, that divine love shall be to them what the holy waters were to the prophet, ever on the increase, till it be an ocean to swim in for ever. Against fears on every side this is comfort, that God will rest in his love.

Divine love is also a beneficent love. Jonathan loved David exceedingly, but could not do much for him, nor save him from being expelled his native country ; but the love of God is fruitful of every blessing ; is the tree that bears all kinds of fruits that nourish the soul, and feast every power. The love of poor men can bring no advantage to the persons loved ; but when God sets his love upon a sinner, all at once, he who had nothing of late, has all things, life, liberty, friends, riches, glory, a kingdom ; sufficiency here, and all-sufficient hereafter ; in a word, all that can be named, sought after, wished for, or thought upon. Then, ye sons of earth ! hug yourselves in the embrace of wealth, and bless your own condition, but presume not that you are the favourites of Heaven because his common providence pours upon you. As for me, may I be the object of this love, and, in spite of poverty, I am rich ; in spite of sin, I am secure, and walk on triumphing to the better country.

But again, the love of God is an intimate love. O how the high and lofty One reveals the secrets of his covenant, and the sweets of his love to the soul, where he condescends to come and dwell ! When by the Holy Ghost the love of God is shed abroad in the soul, what heavenly joy refreshes the whole inner man ! " I know thee by name," says Job ; " I beseech thee show